19

A further Accompt

of the Progresse of the

GOSPEL

amongst the *INDIANS*

IN

NEW-ENGLAND,

AND

Of the means used effectually to advance the same.

SET FORTH

In certaine Letters sent from thence declaring a purpose of Printing the Scriptures in the *Indian* Tongue into which they are already Translated.

With which Letters are likewise sent an Epitome of some Exhortations delivered by the *Indians* at a fast, as Testimonies of their obedience to the Gospell.

As also some helps directing the *Indians* how to improve naturall reason unto the knowledge of the true God.

LONDON, Printed by *M. Simmons* for the Corporation of *New-England*, 1659.

TO THE
CRISTIAN READER.

Beloved Brethren,

AS it is the Ardent prayer of all that love the Lord Jesus in sincerity, that his Kingdome may be enlarged, and the glorious light of the Gospell may shine forth into all Nations, that all the ends of the world may see the salvation of our God, that the Stone cut out without hands may become so great a mountaine as to fill the Earth, that the Idols may be utterly abolished, and the Gods of the Earth famished, and that all the Isles of the Heathen may worship the only true God: So the strange & scarcely to be paraleld concussions which have been in the world of late yeares, and so still continue, may seeme to be no improbable harbingers of the more glorious manifestations of Christ thereunto, in answer to those desires of his servants. For the Shaking of all Nations maketh way for the coming of him, who is the desire of all Nations. The wind, and the earthquake, and the fire did usher in the still voyce which spake unto Elias. When the Spirit came down upon the Apostles, there was a sound as of a rushing mighty wind, and the house was shaken, when the people therein were to be filled with the holy Ghost.

Psal. 67. 3. 5. Psal. 22, 27. 98. 3. Dan. 2. 35. Isa. 2. 18. Zeph 2. 11. Hag. 2. 7. 1 King. 19. 11, 12, 13. Act. 2. 2.

How much those winds and shakings which carried many good men out of Old into New England have made way to the publishing of the name of Christ in those barbarous places, How the day of small things hath not been altogether despicable there, How the leaven of the Gospell doth

ſtill continue to ſeaſon more of the lump, as it hath by ma ny former publiſſed ſpecimina been demonſtrated, ſo theſe papers now printed by the care of the Corporation for New-England *do give us further evidence & aſſurance thereof.*

Iſa. 19 18. *And truly it cannot but be matter both of abundant thanks-givings to God, to find poor Americans ſpeking the* language

Iſa. 44. 5. of Canaan, *ſubſcribing with their hand unto the Lord, and* ſirnaming themſelves by the name of Iſrael: *& alſo of great comfort and encouragement unto all thoſe whoſe hearts the Lord hath ſtirred up, either here in a way of libe-*

Prov. 3 9. *rall contribution, to honour him with their ſubſtance, and to*

Numb 15 19. *bring their Silver and Gold unto the name of the Lord, that*

Iſa 60. 9. *their merchandize may be* Holineſſe unto him: *or there,*

Iſa. 23. 18. *in a way of labour and ſervice, ſetting their heart and hand to ſnatch poor ſouls as* brands out of the fire, *to ſee ſuch a ſignall bleſſing upon their paines and prayers, and ſuch ſeeds of the* Everlaſting Goſpel *come up in ſo barren and deſolate a ſoile, making way unto a plentifull harveſt for thoſe who ſhall after enter upon their labours. No monies, no*

1 Tim. 6. 17, *ſtudies will make a more ample returne then thoſe which are*

18, 19. *laid up in heaven, which are laid out upon building the houſe of God. If* David *and his princes did praiſe the Lord, for*

1 Chron. 29. 14. *that they were able to* offer ſo willingly *towards the E-*

Nehem. 4. 6. *recting of a* materiall Temple, *for which was gathered one*

Exod. 35 5. *of the greateſt ſumms, as ſome learned judge, that we read of*

Brierwood de ſummis Iudæorum cap. 6 *in any hiſtory, how much reaſon have we to bleſſe God when he giveth us hearts to offer willingly towards the building of* living and ſpirituall Temples, *and when he liſteth us ſee ſo glorious a returne to our prayers, contributions, and labours in the converſion of many ſouls unto God.*

To the end that God may be glorified, good men who have already furthered this excellent work, may be comforted, and others excited and provoked to put to their hand unto the advancement thereof, are theſe papers publiſhed, being teſti-

monies

monist of the great zeale and care of our Brethren there to promote the Gospell, and of the blessing of God on their labours, in the professed subjection *of many poor soules thereunto.*

Two great works we find here further undertaken in order to that service.

The one some helps and directions to the *Indians* how to improve their naturall reason unto the knowledg of the true God. *The reason why there is so short and imperfect a* specimen *given of it is, because the ships came away from* New-England, *before any more of the Copy was wrought off from the presse. It is a work likely to be by the blessing of God of singular use to the natives there, and a very proper and necessary course for those to take who would convert and perswade* Pagans *to beleeve the Truth.*

The Lord was pleased at the first preaching of the Gospel *to confirme it with* signs and wonders following *for the more speedy planting of it by only twelve, and those possibly aged men, in so many places of the world. And how farre he may still bear witnesse thereunto, not only by the holy lives of Christians, but by eminent and remarkable providences, which may tantamount to miracles, I shall not here inquire. But certainly here may be much use made of* naturall reason, *to demonstrate unto* Pagans *the falseneſſe of the way they are in, and so to prepare a way for entertainment of the Truth. Though the Doctrine of the* Gospel *be* supernaturall, *and not investigable by humane disquisition, being made known to men and Angells onely by the* Revelation *of the Holy Spirit: yet when it is revealed, the awakening of* Legall impressions *in the* naturall conscience, *will provoke men to attend, & prepare them to entertain it, when it shall be preached unto them.*

Mark 16. 20. Act. 14. 3. Heb. 2. 4.

1 Cor. 2. 9, 10 Gal. 1. 12. Matth. 16. 17.

1. *All men have in them a desire of* Happinesse, *and an aversation from misery.*

Arist. Ethic. l. 1. c. 1.

2. *All*

2. *All men more or lesse have some indeleble impressions of a* God*head, which cannot be utterly worne out, heathen Philosophers have acknowledged that no nation in the world is so barbarous where the confession and adoration of a Deity is not to be found.*

Nulla gens est, neq; tam immanis uetta, neq; tam fera, q æ non, etiamsi ignoret qualem habere deum deceat, tamen habendum sciat. *Cicero de legibus, lib.* 1. Deum agnoscis ex operibus ejus *Tusc. qu. Q.* 1. Nulla gens tã fera, nemo omnium tam immanis, cujus mentem non imbuerit dei opinio. *Ibid. Senec Ep.* 118. *a Pluto* in Phædro, et apud *Plutarch* consolat ad *Apollon. Cicero de senectute. Senec. Epist.* 118. consolat ad *Polyb.* c. 28. *b Juvenal. Tertull. lib. de* Testimonio animæ.

3. *There are innate præsensions of the* Immortality *of the soul within it selfe, for a Heathen Philosophers have by the light of nature discover'd and acknowledg'd it.*

4. *There is a naturall συνήθεια or habit of* morall and practicall principles, *and consequently there are naturall impressions of guilt and fear upon the conscience, and tacit evidences of judgment due unto the workers of iniquity, An b heathen Poet could say,* Frigida mens est Criminibus, tacitâ sudant præcordia culpâ.

5. *There being in all men a naturall desire of* Good, *and a naturall testimony of Conscience that* God *is the giver of it, so that when evills are upon them which they cannot remove themselves, they naturally call out for a divine helpe above them to give them deliverance; from hence it cometh to passe, that there are innate apprehensions of some* Religion *necessary, in order to the knowledge and service of a* God, *as a requisite* means *to the obtaining of so desireable an* end *as* Happinesse *is.*

6. *Since it is exactly consonant to right reason, that he to whom service is due, should direct and prescribe the way whereby he will be served (for to serve another is to do that which he willeth to be done:) It is therefore necessary that the way of service and* Religion *be* revealed *unto us from God.*

7. *Because these premises are indelebly written in the minds of men by nature, Therefore* Satan *not being able, as* Joh. 12. 31. 16 11. Prince of this world *alone, to carry men on in a quiet way of wickednesse, without some face of* Religion *and worship amongst them, hath invaded the name of a* God, *and made himselfe*

himselfe God of this world, *and as a God, hath set up various wayes of* wicked worship *consistent with his other principles and laws of* wicked lusts, *thereby to bind men the faster unto himselfe*, ut fiant miseris delicta religiosa, *as* Cyprian *speaks, that men might be tied by their Religion unto wickednesse.* 2 Cor. 4. 4.

Now the work of Christ *in the* Gospel *is.* 1. *As he is* Prince of righteousnesse *to destroy the* lusts *and works of the Devill.* 2. *As he is* God blessed for ever, *to abolish the* Idols, *to famish the Gods, and to turne men from vanities unto the living God which made heaven and earth.* Heb 7. 2. 1 Joh 3 8. Rom. 9 5. Act. 14. 15.

This to doe, we may in this manner proceed with an heathen who knows not God. We may convince him by his own naturall and implanted light.

1. *That there is a* God *who is righteous and holy, who cannot be deceived, will not be mocked.*

2. *That this God hath implanted in all men a light and* law of nature *by which they are to walk.* Rom. 2. 14, 15

3. *That he, with whose soul we deale, hath violated that light and law of nature, and is thereby become a* sinner. Rom. 1. 29, 30. 3. 9.

4. *That sinne is attended with* guilt *and punishment, & bindeth the sinner over unto* death *and judgment.* Rom. 1. 32.

5. *That there is in him a naturall desire to be delivered from* death *and to be happy.*

6. *That he is not able by any strength or power of his own to free himselfe from death, or to make himselfe happy.*

7. *That that way of worship and service which he trusteth in for this deliverance, will never be able to effect it for him. For the vanity of* Idolatrous *and* Satanicall worship *may by evidence of Reason, and by the inherent characters of impurity and absurdity within it selfe, be demonstrated. By that way the Lord in Scripture usually doth disprove it.* Deut. 4. 28. Psal. 115. 4, 8. Isa. 41. 24, 28. Isa. 44. 9, 20. Isa. 46. 1. 9. Jer. 10. 3, 11. Habak. 2. 18, 20. Act. 14. 15, 17. Act. 17.

Act 17.23, 31. Rom.1.23, 25.

8. *Being thus brought into straits and extremities, and reduced* ad impossibile *very self-love, awakened by the spirit of bondage, will dictate unto a man, when he is convinced of being utterly out of the way, to inquire* what he shall do to be saved, *and to listen unto that, which is by credible persons reported to be the right way.*

• Acts 16. 30.

9. *Being thus perswaded to look into the* Gospel, *which is represented unto him as the alone way unto salvation. He findeth inherent characters of* purity, Sanctity, *and spiritual* beauty *in it. He considereth the* miracles *and* Martyrdomes *whereby it hath been confirmed (which he hath no more reason to distrust then the truth of any other history) He considereth the* prevalency *of it in the world by the ministry of twelve poor men, notwithstanding all the persecutions which have been from time to time raised against it. He considereth the holy lives of the Professors of it, whereby the wicked lusts which his impure religion alloweth, are shamed and rebuked. He considereth the* nature of it *wholly contrary to carnall and secular interests, no way complying with, or giving the least countenance unto any sinful delights: so that it is evident that it was not contrived or obtruded upon men by humane wisdome, or to gratifie any carnall designe upon these and the like considerations being set on by the finger of the holy Spirit, he is perswaded to beleeve the Gospel, and by beleeving comes to reape those Joyes and comforts as make him know whom he hath beleeved.*

1 Pet. 1. 8.
Rom. 15. 13.
2 Tim. 1. 12.

The other work which is set about in order to the promoting of the Gospel *amongst the poor Indians is the* translating of the Scripture *into their tongue, and Printing it for their use, which as it is a necessary and an excellent worke, and a work of great labour (in consideration whereof the Reverend Translator deserveth great thanks and encouragement) so will it be a worke of cost and charges to provide*

Paper,

paper, workmen, and letters for so large a work. And therefore, as men, when the foundation of a goodly building is going about, will lay a stone with their own hands, to shew some bounty and encouragement to the workmen who are to carry it on; so the laying of this foundation stone *seemeth to call unto all those whose hearts the Lord hath made willing, to give in their helping hand and chearfull assistance, unto a work tending so immediately to the Salvation of souls and glory of that God, who hath promised, That* they who sow bountifully shall reape bountifully, *who will* multiply their seed sown, and increase the fruit of their righteousnesse. *Certainly if Christ look on the supplies which are given to his poor brethren for their* bodily *reliefe, as given to* himselfe; *much more will he accept and reward the endeavours of those, who lay out their* bounty, *as he did his* blood, *for the good of mens* souls, *and for the advancement of his kingdome. To his blessing I commend you, and this excellent service*

1 *Aprill* 1659.

Yours, and the Churches
Servant in our Common Lord.

Ed: Reynolds.

This following Letter is ſent from the Commiſſioners for the united Colonies of *New-England* in *New-England*, and directed as followeth.

For the much honoured Corporation for the propagation of the Goſpel amongſt the Indians *in* New-England, *theſe preſent.*

Honoured and worthy Gentlemen.

BY our laſt of 16th inſtant, we certified you of our purpoſe to ſend Mr *Peirſons* Chatichiſme by the firſt opportunity to be Printed in *England*; Since which time; it is come unto our hands but upon further conſideration in regard of the hazard of ſending, and difficulty of true Printing it; without a fit overſeer of the preſſe by one skilled in the language; we have choſen rather to have it printed here; and accordingly have taken order for the ſame; and hope it will be finiſhed within three months, we have ſent you herewith the accounts of this years diſburſements in reference to the *Indian* work, & ſhall be ready to attend your advice in any particular therein mentioned. Many charges will be dayly growing, but we hope there will be ſufficient in Mr *Vſhers* hands to diſcharge the ſame till the Spring: and for after ſupply to carry on the work be pleaſed to take notice that we have drawn upon you three Bills of Exchange of one tenure and date for five hundred

pounds to be payd to Mr *John Harwood* for the uſe of Mr *Hezekiah Uſher*, and have taken his Bill to ſatisfie ſo much here, according to his former agreement with us, we pray you to take care it be duely paid at the day, without which the worke cannot be comfortably carryed on, it is our joynt and unfeigned deſires with you; that thoſe gifts and contributions may be improved according to the pious minds of the Donors; for the promoting the knowledge of God in Jeſus Chriſt amongſt theſe poore Natives; and we hope and beleeve there is a reall good effect in ſeverall places, which that it may dayly increaſe to the bringing of many poor ſouls to heaven, is the earneſt prayer of

Boſton 22. *Sept.*
1658.

GENTLEMEN,
Your very loving friends and Servants,
The Commiſſioners of the
united Colonies.

John Endicott Preſident
Simon Bradſtreete
Thomas Prence
Joſiah Winſlow
John Winthorpe
John Talcot
Francis Newman
William Leete

A Letter

A Letter from Mr *John Eliot* directed unto Mr *Richard Floyd* Treaſurer of the corporation for *New England*.

To his much reſpected and Chriſtian friend Mr Floyd *Treaſurer of the Corporation for promoting Religion among the* Indians *in* New-England. *theſe preſent.*

Chriſtian Friend and Beloved in the Lord.

AFter Salutations in the Lord Jeſus. I ſhall not trouble you with any thing at preſent ſave this one buſineſſe of moment, touching the Printing of the Bible in the *Indian* Language, touching which buſineſſe ſundry of the Elders did petition unto the Commiſſioners, moving them to further it, as a principall means of promoting Religion among them. And God ſo guided (without mans contrivance) that I was there when it came in. They moved this doubt whether the Tranſlation I had made was generally underſtood? to which I anſwered, that upon my knowledge it was underſtood as farre as *Conecticot*: for there I did read ſome part of my Tranſlation before many hundred Engliſh Witneſſes, and the *Indians* manifeſted that they did underſtand what I read, perfectly, in reſpect of the language, they further queſtioned whether I had expreſſed the Tranſlation in true language? I anſwered that I feared after times will find many infirmities in it, all humane works are ſubject to infirmity, yet thoſe pieces that were printed, *viz.* *Geneſis* and *Matthew*, I had ſent to ſuch as I thought had beſt ſkill in the language, and intreated

Conecticot is about 100 miles up in the Country.

theſe

their animadverſions, but I heard not of any faults they found. When the Commiſſioners ended their meeting, they did commit the further conſideration of this matter to our Commiſſioners, as I underſtand, of whom our Governour is preſident. Therefore at the coming away of this Ship, I repaired to the Governour about it. I propoſed this expedient, for the more eaſie proſecution of this work, *viz.* that your ſelves might be moved to hire ſome honeſt young man, who hath ſkill to compoſe, (and the more ſkill in other parts of the work, the better) ſend him over as your ſervant, pay him there to his content, or ingage payment, let him ſerve you here in *New-England* at the preſſe in *Harvard* Colledge, and work under the Colledg Printer, in impreſſing the Bible in the *Indian* language, and with him ſend a convenient ſtock of Paper to begin withall. The Governour was pleaſed to ſend for Mr *Norton* to adviſe in it, who came and did heartily further it, whereupon the Governour promiſed to write unto your ſelves, and propoſe the matter, which alſo I doe, and doe earneſtly intreat your aſſiſtance herein. And I beſeech the Lord to bow your hearts, and incourage you in promoting ſo good a work, ſo profitable for the furtherance of Religion, which to further in the beſt manner, I know is already the bent of your hearts, and your conſtant prayer and indeavour, and thus committing you, and all your weighty affaires unto the Lord, I reſt

Roxbury this 28 of the 10th 1658.

Yours to ſerve you in the Service of Chriſt.

John Elliot.

A Letter

A Letter from *John Endicott* Eſq; Preſident of the Commiſſioners for the united Colonies in *New-England* to the Corporation here in *ENGLAND.*

For Mr Richard Floyd *Treaſurer and the reſt of the Gentlemen of the Corporation for the affaires of* New-England. *theſe.*

Honourable Gentlemen.

I Have been moved by divers able and godly men here with us to propound unto your pious conſideration, whether it be not needful for the better inſtruction of the *Indians* amongſt us in the true knowledge of God, to get the whole Bible of the old and new Teſtament, which is already Tranſlated into the *Indian* tongue, to be printed; Many here with us Divines and others judge it a thing that will be acceptable to God, and very profitable for the poor Heathens. If your ſelves doe ſo eſteeme of it too, it will be neceſſary to provide paper and letters and ſuch things as may further the work, as alſo a Journey man Printer to be helpefull under Mr *Greene* our Printer to expedite the work. This is only propounded to your ſerious conſideration, which if God pleaſe to put into your hearts to further, being ſo good a work; It will rejoyce the hearts of many godly ones here, and I doubt not of many there alſo.

The

The reſt of the Commiſſioners being gone home to their own dwellings, and none left here at *Boſton* of the Commiſſioners but my ſelfe: and the Ship being ready to ſet ſayle I have made bold to write theſe few lines unto you, and leave the iſſue of all to God, and your godly wiſdomes: Mr *Eliot* will be ready at all times to correct the ſheets as faſt as they are Printed, and deſireth nothing for his paines. I ſhall not trouble you further at this time, but ſhall deſire the Lord ſo to guide you in all your affaires, as God may have the glory of all, and your ſelves comfort and peace. So prayeth

Boſton the 28 of *Decem.* 1658.

Your Unworthy Servant.

John Endicott.

Here

Here followes another Letter from Mr *John Eliot* of *New-England*, directed to the Corporation, *viz.*

To the Honourable Corporation for ſpreading the Goſpell among the Poor *Indians* in New England. *theſe preſent.*

Chriſtian Gentlemen, and much honoured in the Lord.

YOur conſtant prayers and paines for the promoting of the Kingdome of Chriſt Jeſus in theſe ends of the earth, among theſe our poor *Indians*, is a work of ſweet ſavour unto the Lord: and your labour of love beſtowed therein; ſhall be aſſuredly rewarded, when the Lord ſhall ſay unto you (out of the riches of his free Grace) *Come ye bleſſed of my Father*, &c. and, *what you did unto them, you did it unto me*, and in that day, Bleſſed is the man who hath his hands full of ſuch free will offerings. The Lord hath given us this amazing blow to take away my brother *Mayhew*. * His aged Father doth his endeavour to uphold the worke among the poor *Indians*, whom by letters I have incouraged what I can, and moved in his behalfe, our Commiſſioners, and they have given him ſome incouragement, ſo that the work in that place is not fallen to the ground, I bleſſe the Lord for it. As for the work among us, I ſhall for the preſent be ſilent, for ſeverall Reaſons, only let the work it ſelfe ſpeake. I am bold to preſent you here incloſed, with a few notes which my Sonne and I gathered up, which were delivered by the perſons here

* *Mr Mayhew was caſt away coming over from New-England, with an Indian who was a Preacher amongſt the Indians.*

named, in a day of faſting and prayer; out of which ſhort notes you may ſee what life is in the work. The very reaſon of my gathering up theſe notes; was becauſe my Sonne (who had not been at a faſt among us before) was very much affected with what they delivered, ſo far as he underſtood them, and when I had communicated theſe notes to ſome, they were very well reliſhed, & thereby I was imboldened to preſent them to your ſelves, not knowing, but (if the Lord pleaſe) thereby you may have more reall information of their ſtate and progreſſe, then by any thing which were meet for me to ſay. For my ſelfe I feele my ſtrength to decay, and I am not able to doe and bear what I have done, and although temptation may ſometime breed waverings, yet my ſoul doth deſire & believe, that I ſhall live and dye in the work. And as I have dedicated my ſons to ſerve the Lord in this work (if he pleaſe to accept them) ſo I doe it as they come up; and this yeare my ſecond ſon having taken his firſt degree in the Colledge, I preſented him alſo unto our Commiſſioners, and he is accepted unto the work: which mercy my *ſoul* doth greatly rejoyce in, and I humbly beg your prayers for them, that the Lord would bow their green ſpirits unto the worke, and inable them to overlooke the difficultyes and diſcouragements which lye in the way, and thus committing you unto the Lord, and to the guidance of his holy Word, I reſt

Roxbury this 10th of the 10th, 1658.

Yours to ſerve you in the Service of our dear Saviour.

John Eliot.

Here followeth a Briefe Epitomy of ſuch Exhortations as theſe Indians hereafter named, did deliver upon a late day of faſting and prayer at *Natick*, much more largely, 15th of the 9th month, 1658.

The cauſes of this faſt were partly in preparation for gathering a Church, and becauſe of much rain, and ſickneſſe and other tryalls.

An Exhortation from Waban, *an* Indian,

The Text of Scripture he ſpake of was,

Matth. 9. 12, 13.

12. *But when Jeſus heard that, he ſaid unto them, They that be whole need not a Phyſitian, but they that are ſick.*

13. *But goe ye and learne what that meaneth; I will have mercy and not ſacrifice; for I came not to call the righteous, but ſinners to Repentance.*

I am a poor weak man, and know but little, and therefore I ſhall ſay but little.

THeſe words are a ſimilitude, that as ſome be ſick, and ſome well; and we ſee in experience that when we be ſick, we need a Phiſitian & goe to him, and make uſe of his Phiſick; but they that

be well doe not ſo, they need it not and care not forit: So it is with ſoul-ſickneſſe; and we are all ſick of that ſickneſſe in our ſouls, but we know it not: we have many at this time ſick in body, for which cauſe we do faſt and pray this day, and cry to God; but more are ſick in their ſouls: we have a great many diſeaſes and ſickneſſes in our ſouls [he inſtanced, as Idleneſſe, neglect of the Sabboth, Paſſion, &c.] Therefore what ſhould we doe this day? goe to Chriſt the Phiſitian; for Chriſt is a Phyſitian of ſouls; he healed mens bodies, but he can heale ſouls alſo: he is a great Phyſitian, therefore let all ſinners goe to him. Therefore this day know what need we have of Chriſt, and let us goe to Chriſt to heale us of our ſins, and he can heale us both ſoul and body. Again, what is that leſſon, which Chriſt would have us learne, that he *came not to call the righteous, but ſinners to repentance.* What! Doth not God love them that be righteous? Doth he not call them to him? Doth not God love righteouſneſſe? Is not God righteous? *Anſw.* The righteous here are not meant thoſe that are truly righteous, but thoſe that are Hypocrites; that ſeem righteous, and are not; that think themſelves righteous, but are not ſo indeed; ſuch God calleth not, neither doth he care for them: but ſuch as ſee their ſins, and are ſick of ſin, them Chriſt calleth to repentance, and to believe in Chriſt, therefore let us ſee our need of Chriſt, to heale all our diſeaſes of ſoul and body.

Delivered at the ſame time by Niſhohkou, *another* Indian.

The Text he ſpake of was,

Gen. 8. 20, 21.

20. *And* Noah *built an Altar unto Jehovah, and took of every clean Beaſt, and of every clean fowle, and offered burnt offerings on the Altar.*

21. *And the Lord ſmelled a ſweet Savour; and the Lord ſaid in his heart, I will not againe curſe the ground any more for mans ſake; for the imaginations of mans heart is evill from his youth, neither will I again ſmite any more every thing living as I have done.*

A little I ſhall ſay, according to that little I know.

IN that *Noah* ſacrificed to God he ſhewed himſelf thankfull; in that he worſhiped God, he ſhewed himſelfe godly; in that he ſacrificed clean beaſts, he ſhewed that God is an holy God, pure and clean, and all that come to God, and worſhip him, muſt be pure and clean: and know that we muſt by repentance purge our ſelves, and cleanſe our hearts from all ſin; which is a work we are to doe this day. In that he ſacrificed, it was the manner of worſhiping God in old time: but what ſacrifices muſt we offer now? *Anſw.* By that *Pſal.* 4. 5. *Offer to God the ſacrifices of righteouſneſſe, and truſt in the Lord.* Theſe are true and ſpirituall ſacrifices which God requireth at our hands. *Sacrifices of Righteouſneſſe*, that is, we muſt look to our hearts, and Converſation, that they be righteous, and then we ſhall be acceptable to God, when we worſhip him: but if we be unrighteous and unholy, and wicked, we ſhall not be accepted, our ſacrifices

crifices are nought. Againe, we muſt *truſt in the Lord*: for who elſe ſhould we truſt in, we muſt believe in the word of God; for if we doubt of God, and doubt of his word, then our ſacrifices are little worth; but if we truſt ſtedfaſtly in the Lord then our ſacrifices are good. Again, what kind of ſacrifices muſt we offer? *Anſw.* We muſt offer ſuch as *Abraham* offered; and what ſacrifice did he offer. *Anſw.* ſee *Gen.* 22. 12. *Now I know that thou feareſt me, ſeeing thou haſt not withheld thy ſon, thy only ſon from me*; he had but one dearly beloved ſon, and he offered him to God; & then God ſaith, *I know thou feareſt me, becauſe thou haſt not withheld thy ſon*: This was to ſacrifice indeed and in truth; ſo we muſt ſacrifice indeed, and in truth, but God doth not require us to ſacrifice our ſons, but our beloved ſins, our deareſt ſins: God calleth us this day to part with all our ſins, though never ſo beloved, and we muſt not withhold any of them from him: if we will not part with all, it is not a right ſacrifice: we muſt part with thoſe ſins we love beſt, and then we offer a good ſacrifice. Again, God ſmelt a ſweet ſavour in *Noahs* ſacrifice, & ſo when we offer ſuch worſhip to God as is cleane, and pure, and ſacrifice as *Abraham* did, then God accepts our ſacrifice. Again God manifeſted his acceptance of *Noahs* ſacrifice, by promiſing to drown the world no more, but gave him fruitfull times and ſeaſons. God hath chaſtized us of late with ſuch raines, as if he would drown us, and he hath drowned and ſpoiled a great deale of hay, and threatens to kill our Cattel, and for this we faſt and pray this day; now if we offer a ſpirituall ſacrifice, clean and pure as *Noah* did, then God will ſmell a ſavour of reſt in us, as he did in *Noah*, and then he will withhold the Rain, and give us fruitfull ſeaſons.

Theſe

Theſe two before mentioned did exerciſe the fore part of the day (beſides what we did) the four next exerciſed in the afternoon. The firſt of which was

Antony.

The Scripture wch he grounded his exerciſe upon was

Matth. 6. 16, 17, 18.

16. *Moreover, when ye faſt, be not as the Hypocrites, of a ſad Countenance, for they diſfigure their face, that they may appeare unto men to faſt: Verily, I ſay unto you, they have their reward.*

17. *But thou when thou faſteſt, anoint thine head, and waſh thy face.*

18. *That thou appear not unto men to faſt, but unto thy father that is in ſecret, and thy Father that ſeeth in ſecret, ſhall reward thee openly.*

A little I'le ſpeak, according to that poor little I know

THe Doctrine that Chriſt teacheth us in theſe words, is the Doctrine of faſting and prayer; and the duty we doe this day, is to practice this Doctrine, for God calleth us this day to faſting and prayer. There be many cauſes of prayer to God this day; as to prepare our hearts for Church-covenant, and Ordinances, and to pray for the taking away our ſickneſſe, and theſe great rains [here he did enumerate ſundry cauſes of ſeeking God] But why muſt we faſt? *Anſw.* That we might the more effectually mourn for ſin. If any of you bury a child or a friend, then you will mourn, and faſt too, for if we offer you meat, you will refuſe it, yea you cannot eat, becauſe your heart is ſo full of ſorrow: no matter for meat then, your tears, and ſighs, and ſorrows fill you ſo,

ſo, that you cannot eat; ſo that faſting is an help to mourning. Now this day is a day of mourning, and what doe we mourn for? not for a child or a friend, but a greater matter; we muſt mourn for our ſins, and we ſhould be ſo filled, and poſſeſſed with mourning for our ſins, that we ſhould forget hunger, ye ſo afflicted in our hearts, that we cannot eat though it ſhould be offered to us: our hearts ſhould be ſo full of ſorrow, that we cannot be an hungry nor eat. Againe we faſt that we might repent of our ſins, and amend our lives, according to that *Matth.* 3.8. *bring forth therefore fruits meet for Repentance.* This is a day of Repentance, we muſt therefore faſt this day, ſo as becometh Repentance, therefore we muſt confeſſe our ſins, and we muſt mourn for our ſins, and we muſt forſake our ſins, for theſe are works meet for Repentance. Again, *we muſt not be like hypocrites in our faſting, for they diſfigure their faces,* and ſeem to men as if they mourned and faſted, and repented, but in their hearts they doe not ſo, and therefore God who knoweth what is in the heart, and ſeeth in ſecret, he doth know their hypocriſie, and ſo he knoweth our hypocriſie, if we come here, and appear to man as if we faſted, and yet in our hearts we faſt not, if we do not mourn and repent for ſin, we do not faſt, God doth not accouut that to be a faſt. Again, ſuch as faſt an hypocritical faſt, they ſhall be ſure to be rewarded, and what reward will God give to ſuch as faſt like hypocrites? I anſwer, that you may ſee what the wages of hypocrites is, *Mat.* 24. 51. *ſhall cut him aſunder, & appoynt him his portion with the hypocrites, there ſhall be weeping and gnaſhing of teeth,* and this is evill wages: and therefore let us be moved, to keep a right faſt this day, by repenting of our ſins, and amending of our lives, and then the Lord will reward us openly, if he ſee that our hearts are right before him.

The

The next that followed was *John Speene.*

The Scripture he ſpake of was,

Matth. 9. 14, 15.

14. *Then came to him the diſciples of* John, *ſaying, why doe we and the Phariſees faſt oft, but thy Diſciples faſt not.*

15. *And Jeſus ſaid unto them, can the children of the Bride-chamber mourn, as long as the Bridegroom is with them, but the dayes will come, when the Bridegroom ſhall be taken from them, and then they ſhall faſt.*

A little I will ſay, for I can ſay but little, for I am weak and know but little.

THis is a Parable, as when young people are at a wedding, there is feaſting, and joy, and mirth, but no ſorrow, nor mourning, nor weeping: So when Chriſt is with his people, he brings joy and comfort with him, and fills their hearts with comfort: but if he be angry, and depart from his people, and leave them to afflictions, then there is ſorrow, and mourning, and weeping, and faſting, as it is this day with us; for we are called to faſting this day, becauſe of the great raine, and great floods, and unſeaſonable weather, whereby the Lord ſpoileth our labours: our corne is much ſpoiled with the wet: ſo that the Lord doth threaten us with want of food; alſo our hay is much ſpoiled, ſo that God threatneth

to ſtarve and kill our Cattel: alſo we have great ſickneſſe among us; ſo that many are dead: the burying place of this Town hath many graves, and ſo it is in all our Towns among the praying *Indians*. Alſo in our houſes are many ſick, and a great many are crazy, and weak, and not well; God threatneth to kill us, and therefore ſurely he is angry, and what maketh him angry? we may be ſure it is our ſins, for we are great ſinners. This day is therefore a day of Repentance, of faſting, and of mourning. And what are we to doe in this day of faſting? *Anſw.* We muſt ſearch out all our ſins, and with hearty Repentance forſake them. And when we goe about to ſearch out our ſins, we muſt remember that there be three places where we muſt ſearch for ſin: Firſt, in our hearts; Secondly, in our words; 3ly, in our works and doings, and in all theſe places we find too many, but eſpecially in our hearts; for there be evill thoughts, and the root ſin [that is to ſay Originall ſin; for ſo we call it in their language] and therefore it is a great work to ſearch our hearts, & find out the roots of ſin: and if any doe ſay it is an hard work, and I know not how to doe it: I anſwer, it is true, it is hard work, but therefore we muſt take ſo much the more paines, and care to doe it, as we doe about hard works. If any ſay I cannot tell how to find out my ſins: I anſwer, we muſt this day pray unto the Lord to help us to find them out, and to forſake them, for he knoweth them all.

Againe, another cauſe of our faſting this day, is to prepare us to make a church of Chriſt among us: and if you ſay what muſt we doe to prepare for Church-eſtate. I anſwer we muſt repent of our ſin, and make our ſelves clean, we muſt get cleanneſſe of heart, when we come neer unto God, according to that *Mat.* 3. 2.

Repent

Repent for the Kingdome of heaven is at hand.

Againe, to prepare us for church eſtate, we muſt pray unto God, to ſend his Spirit into our hearts, becauſe the Spirit of God will convert us, and purge our hearts, and ſanctifie us, and teach us to pray, and comfort us, and will never leave us, till he have brought us to the Kingdome of heaven (as you know we are taught in our catechiſme) And it is the gift of God to ſend his Spirit into our hearts, and Chriſt hath promiſed to doe it for us, as the word of God ſpeaketh, *Mat.*3.11.*I indeed baptize you with water unto repentance, but he that cometh after me is mightier then I, whoſe ſhooes I am not worthy to bear: he ſhall baptize you with the holy ghoſt, and with fire.* Where we ſee that *John* did baptize them with water, but Chriſt doth baptize them with the holy ghoſt & fire; we deſire tobe baptized by man, and man baptizeth with water, and that is a ſign of Repentance; but we muſt look for the baptiſme of Chriſt, & he giveth us his Spirit, that is his baptizing. And when Chriſt baptizeth with his Spirit that doth more then water can doe, for the Spirit doth purge our ſoules, and maketh our hearts pure and clean.

Again, he baptizeth with fire, what is that? I *Anſ.* not outward fire, but ſpirituall, and it is a ſimilitude, thus: what will fire doe? I anſwer, you all know what fire will do; for when your Tobacco-pipes are filthy, foule, ſtinking, unfit for your uſe, you caſt them into the fire, and that doth not burn them up, but burneth up all their filth, and maketh them clean and ſweet, & fit for your uſe. So our hearts are filthy, and unfit for Gods uſe, but caſt our hearts into the word, for there the Spirit is, and then the Spirit of God will burn out all our filth and ſin, and make us ſweet, and fit for the Lords uſe.

Another that preacht, *Pimmbubbon.*

The Scripture which he did insist upon was,

Matth. 5. 1. ad 10.

1. *And seeing the multitude, he went up into a Mountain and when he was set his Disciples came unto him, and he opened his mouth, and taught them saying,*
2. *Blessed are the poore in Spirit,* &c.

I will speak but a little, because I am a poor creature.

HEre we see that when Christ saw the Multitude come together, he taught them; in like manner you all being come together, this day Christ teacheth you, for it is Christ, that teacheth us all by his word, and these are Christ his words, which I speak unto you, and therefore heare ye Christ this day, for all these words of blessing Christ doth speak this day unto this multitude.

1. For poverty of spirit, we are the most poor, feeble, despicable people in the world, but let us look in what case our spirits be, for if our hearts be answerably poor, and low, as our outward condition is, then we are in the way to be made truly rich, for the Kingdome of heaven is promised to such as are poor in spirit.

2. For mourning this is a day of mourning, and not so much for afflictions, as for our sins, now if we doe truly

truly and heartily mourn for our ſins, then the bleſſing is promiſed to us and God will find a time and way to comfort us.

3. Again, They that be meek and patient are bleſſed, therefore thoſe that be froward and paſſionate and make ſtrife, they are not bleſſed, and therefore we have cauſe to mourn this day, for our often paſſions and fallings out, and learn to be meek and patient.

4. Again, They that hunger and thirſt after righteouſneſſe are bleſſed: This is a day of hunger and thirſt, and faſting for our bodyes, that we might mourn for our ſins, but it is a day of feaſting for our ſoules, and Chriſt doth here offer a great many bleſſings for our ſoules to feaſt withall, if therefore our ſouls be hungry after righteouſneſſe and godlineſſe, then we are bleſſed.

5. Again, God is mercifull and commandeth us to be ſo too, and will therefore bleſſe thoſe that are like unto himſelfe.

6. They that are pure in heart are bleſſed, and this purity of heart the Spirit of God worketh in us, when he cometh and dwelleth in us (as we are taught in our Catechiſme) and therefore Chriſt doth bleſſe them.

7. *Bleſſed are the peace-makers*, and who be peace-makers? I anſwer, that the Devil is the maker of ſtrife, and he is alwayes ſo doing, ſometimes in one place, ſometimes in another, and ſo he is labouring to do in all the Towns of the praying *Indians*; but ſuch as be wiſe and Godly will not ſuffer the ſtrife to continue, but will uſe ſuch means as ſhall reconcile them, and make them friends againe, and this is a bleſſed worke ſo to doe.

The

The laſt that Exerciſed was *Wutaſakompavin*, whom I formerly wrote of by the name *Poliquanum*.

The Text he ſpake of was,

Matth. 8. 2, 3.

2. *And loe there came a Leper and worſhiped him, ſaying, Maſter, if thou wilt thou canſt make me clean.*
3. *And Jeſus putting forth his hand touched him ſaying, I will be thou clean, and immediately his leproſie was cleanſed.*

A very little am I able to ſay, and beſides it is late (for it was very neer night)

THis day is a day of faſting and prayer for many cauſes, and one is for the many ſickneſſes, and deaths among us, and this Text doth ſhew us the beſt Phyſitian in the world, and the beſt way of curing all diſeaſes. Chriſt is the great Phyſitian, he healed many when he was on earth, and he healed this Leper. This ſick man came to Chriſt and worſhipped him, and confeſſed his power to heal him if he would, which confeſſion of his was ſo pleaſing to Chriſt, as that he preſently touched him and healed him. So let us this day cry to Chriſt, and worſhip him, and if we do it in faith then he will heal us.

Again, God doth chaſtiſe us with raine, and ſpoyleth our Corn, and Hay, but let us take heed that in our hearts we be not angry at God, for God is righteous, and we are ſinners, let us be angry at our ſins, and repent this day, and goe to Chriſt as this man did, and then he will bleſſe us.

Poſtcript.

Poſtſcript.

UPon theſe exerciſes I will animadvert a little. Theſe things argue a good ſavor of ſpirituall things in the ſpeaker, and here is ſpirituall food for the hearer. I doe know aſſuredly that many Godly and ſavory matters, and paſſages have ſlipped from me, and theſe expreſſions are but a little of a great deale. I know not that I have added any matter, which they ſpake not, but have let ſlip, much which they ſpake. I have cloathed it with our Engliſh Idiom which is the greateſt difference which I have knowingly made, but their Idiom to them is, as ours is to us. They have none of the Scriptures printed in their own Language, ſave *Geneſis*, and *Matthew*, and a few *Pſalmes* in Meeter, and I bleſſe the Lord they have ſo much, and ſuch as ſee theſe Notes may eaſily obſerve that they read them, and improve them, which putteth my ſoule into an earneſt longing that they might have more zeal. I bleſſe the Lord, that the whole book of God is tranſlated into their own language, it wanteth but reviſing, tranſcribing, and printing. Oh that the Lord would ſo move, that by ſome means or other it may be printed.

SOME

HELPS

FOR THE

INDIANS

SHEWING THEM

How to improve their natural *Reason*, To know the *True GOD*, and the true *Christian Religion*.

1. By leading them to see the Divine Authority of the *Scriptures*.
2. By the Scriptures the Divine Truths necessary to *Eternall Salvation*.

Undertaken

At the Motion, and published by the Order *of the COMMISSIONERS of the* United Colonies.

by *ABRAHAM PEIRSON*.

Examined and approved by *Thomas Stanton* Interpreter-Generall to the United *Colonies* for the *Indian Language*, and by some others of the most able Interpreters amongst us.

LONDON,
Printed by *M. Simmons*, 1659.

To the Reader.

WHO *have occaſion to make uſe of this Book, may pleaſe to obſerve, that the accute or long accent thus noted* (á) *ſignifies that the ſyllable over which it is placed is to be pronounced* long, *the reſt of the words be ſhort, till the like, or a circumflex do regulate the ſillables following. Words of two ſillables moſt frequently be not accented at all, being commonly of equal meaſure, and hardly miſpronounced. Alſo, ſundry times the prepoſitions in, with, for from by,* &c. *be ſet after the Subſtantives in the* Indian *and before them in the* Engliſh, *that ſo no harſhneſſe (this caution remembred) may ſound in either.*

Likewiſe ſometime a phraſe is uſed in the Indian, *which word for word can hardly be rendred in the* Engliſh; *but then, and ever, care is had that in every ſentence, and within the limits of every ſtop, the* Indian *doth truly anſwer the* Engliſh. *The Lord pardon, accept, and give ſucceſſe, that this may be an help towards the ſpiritual good of* Indian *ſouls.*

So prayes A. P.

Some helps for the
POhſhe Airenamàwetouwúngaſh wutche Eànske-
Indians, ſhewing them how to improve
támbawg, Okkekóod múnganâuwaus ten auwórchan
their natural Reaſon to know
nêjek arumbàuwe penauwuawunk wauhéan webe
the only true God, and
waugh wauwérhummat Mando Jehovah, quah wér-
the true Chriſtian religion. Firſt by
ramâuwe Chriſtianâuwe routâſowank. Negónne ſpe
leading them to ſee the divine Autho-
pummóoawarránau nejekkenâwmen Màndowe tóuh-
rity of the Scriptures.
kretáſſowunk wutche God wuskwhéganſh. Néeſee-
Secondly by the Scriptures the divine
tetâuwe ſpe God wuskwhéganſh màndowâious wér-
Truths neceſſary to eternall
ramauwúnganſh queraûhikkamuks re michéme kejâ-
Salvation.
hiitawunk.

NAT-

Queſtion

Náttoohtemâuwetoowunk.

How prove you that there is a God?

Oohgôdje korâmen neh átta Mandouh

Anſwer.

Anaſquetâuweten.

From the univerſal and conſtant agree-

Wutche wéwinnakommuk quah yciache wérrawâ-

ment of all Nations, and perſons

wunk wutche wame arkées, quah ſkeetambâwg mit-

in the world, who are not void of

tâuhkuk terre, owwânnak matta ſâuwaicóguk wutche

right reaſon and humanity.

ſompâio penauwáwuk quah renôowunk.

For the things which are grounded

Wutche ai akquíiks chawgwunſh wekakontamoo-

upon particular mens fancies

awk skeje nanſeêawk rénwawk róytammoúnganſh

and opinions are not acknow-

quah wàtramawóytammounganſh matta wèrramattau-

ledged of all men, and are

comunks wutche wame rènawawk, quah wegonje

often changed but this notion that

âllowunnamanôoſh: webe (youhé ôytámmoouk) neh

there is a God is common to all men, nor is it chan-

Mandoo nánnarwee re wâme rènawawk matta àſſowú-

ged by the changes of times;

nun ôoanas ſpe aſſowunnàmcúnganſh quompaious;

therefore it muſt arise from

rè gouche youh paughke móuche ſongème wutche

ſome light, which is common to all

chawgun nowèta wequú-ai, teou nannarwe re wame

rèn-

men, and that light must be ei-
rènnawawk, quah youh wequa-ai pahke mouche nuk-
ther from tradition which hath flowed
qúddee wutche as-híttewunk wutche pommochawà-
from the first parents of mankind to
shsh âuwus wutche negonisk oushwâ wog rènawak re
all their posterity from age
wame nejek wúttansewúngannôoawk wutche àntseun-
to age who would not lye
ganak, re àntsúnganak, ouwànnak matta pèperruwâ-
to their children in a matter
gup re múkkrassoowúnganòas rame ischâuwúnganak
of so great importance; or from
terre wutchio rio shaiô shàramanwúganak; ux wutche
an inward light implanted in the minds
ramiôuk wequàai ramekèzekekózzo ramee útteoitúm-
of all men by
mooúnganoo wutche wame rènnawawk spe Jehovah
himself. And that such a light is in
nagum. Quah neh nenar wequàai útteamopètàngua-
every man naturally appeareth by
nau wáme nènnawawk renámpaûwe; mouskème spe
the feares that are in all
wèz-sassawunganshteous útteampètánguanau wame
men when they have done that which they know
rénnawawk pókkatche rehit chawgun waughtassoo-
to be evill, though no man knoweth
wawk matchreéwunk, mukko renna matta waugh-
and upon extraordinary
tammóan, quah skeje chechége móncharawanùnguo-
accidents, as Thunder, Earthquakes,
tush ahárrêmuks, arra Páddaquáhhum, Quequansh,
fights in the Aire, blazing Stars,
mázzenúnguottush késesuk terre, squárrug arráksak,
&c. which shewes that they know
&c. youh kakkoodumchàmo neh nejek wautânnau
there is a power above the creatures, though
mouche milkissoowunk ausin keizhittishànnuk, muk-
they see him not, who will punish sin,
ko matta naûwah, ouwun bitch arroutaûtak matcheré-
wunk,

and can do it when he will. And
wunk, quah óm uttrên hanrúkkeque roytak-. Quah
this is
youh mutche God Jehovah.

Secondly, from the beginning of all things.

Nézetataûwe, waske noujaiitch wame aiakquiiks,
that have a dependant being. For
teous uttahhênau rambatſen pummaiawunk. Wutche
the things which had a beginning could not be cauſe
aiakquiiks teous noujaiiggiſhhanſh, matta hom wâje
of their own being, for that which is not
pummaiawúnganoo, wutche ne matta pummaynook
cannot âct, nor could any thing
matta hom rémanoo chaugun, matta hom chaugun
be before it was therefore it muſt
pummâio, askam pummây nóſhan, newutche paughke
have its beginning from
[mouchh]outahhèamo noujaiewunk wutche chaugun
ſome other cauſe which is without beginning
nowéta perrewawhjaioohittit teou matta outchinoh,
and therefore the firſt
[mehchu noujaiewunk] quah nè-wutche negonne
being and efficient cauſe of all
pummayawunk quah kezhúwan waje wutche wame
other being.
unkatagganakpum mayawúnganſh.

There was a firſt man, and a firſt woman and
Moh negônne ren, quah negônne kèrequabus, quah
a firſt in every kind of liv-
negónn rame wame achabwehittawunk wutche púm-
ing creatures, but that firſt man
pamantajek kezhitſhaunak, webe youh negônne ren
and woman thoſe firſt of
quah kerequâbus, quah yôujek negonnijek wutche
all kinds living
wame attchabrehittewúnganſh púmpamântejek
creatures could not make themſelves
kezhittishanak matta hom kezhúwâwk hoggúwâw-
therefore there was a firſt being, which
wo: negauche moh negonne pummâyhuad, youh
abſolute and independent
ſunkâio [ſambió] quah webe negamotſe wutchaiô,

huah

and reſts upon nothing that was
quah matta chetamſſennômanah chaugun, nôh moh
before them all, and made them all,
a kam wâme nejek, quah kezhûwuſhan wanne wame,
and upon whom all other beings
quah ſkeje youh wame kattágganſh pummâyawú-
depend. And this is
ganſh korchetámſenak. Quah youh atta God Jehovah.

How can you know that there is a God, ſeeing
Ob: *Ten kôn kuttawáuhtaun ne atta Mando maetax*
you never ſaw him, nor can ſee him?
kekenâuwah, matta hôm nauwo?
I know I have a reaſonable

An. Nouwâuhtâun no wadjânaman penaunâuwe
ſoul, though I never ſaw it, nor can
mittachonkq, mukko matta ne nauwah matta hôm
ſee it. The ſoul were not a ſpirituall
nauwo. Mittachonkq matta hom raſha wrándowe
ſubſtance if it could be ſeen with bodily eyes,
pummâyawunk hôm nauwit ſpe hoggâuwe ſkeſuks,
and ſo no ſoul In like manner were not a Spirit
quah rio matta oútachonq. Rio God matta raſhau-
if he could be ſeen with bodily eyes and ſo
wandoo, om nauwit ſpe hoggâuwe ſkeſuks; quah rio
no God.
matta Mando.

But no man can fully know
Ob: *Webe mata howan nowêta hom tabâre wauhtawn*
Gods nature, therefore no God?
Jehovah riewunk [arándait] negouche matta Mando?
It followeth not for an

An. Youh matta nôſkommôenah, wutche wómar-
inſect or nature cannot fully underſtand
reunúggetee árrumâuit hommattárabaie wâuhtawn
the things of an higher and more excellent
aiakquiiks wutche ſhâramúggeſee quah arwenúngeſee
nature, then it ſelf. Beaſts
arrumbaúit, aúſe nágâmo hoggunk. Oppiſhſhamok
cannot underſtand what man is, much
hommatta wauhtâuóunau chawgun ren atta ſhare ok-
koſſiſſe

leſſe how to plant and govern Com-
kóſſiſſe ten réokkechan, quah ſoudamotáuôan kurta-
mon-weales or to become learned
ſoôdomoúnganſh ; ux koodamanchan wnſkwhagana-
or ſayl over the Seas, &c. For
kre, ux ſebogh ómman akkómmuk kathans, &c. Wut-
theſe things exceed their
che yous aiakquiiks [remuks] árrookawâuwâunk ne-
capacities in like manner man ſeeing
jek wauhtammawúnganoo rio ren nauwun ewo
himſelfe to be made of a more noble nature
hogga kezhean wutche arwenúguot arrumbâuwunk
then beaſts, and that not of
aûſinre oppiſhimmok, quah youh matta wutche
him ſelfe; muſt needs inferre that he
nagum hogga, pauhke mouſhe pakadoowun ne hô-
who made him ſuperiour to beaſts, he
wan kezhuwus uwâio arrôokawah oppiſhim, ewo
no leſſe above man, then man is above
auſinre arrôokawah renóok árra ren arrôokawant
beaſts; and therefore that the full knowledge
oppiſhiſhim; quah negouche ne tabâio wauhtawunk
of his nature
wutche uwio arrándoit [árrumâuwunk] âuſin
exceeds mans capacity.
errôokawah renna kitchſhantâmmoowunk.

Are there many Gods? or is there but one

Q. *Shâraog Mandóak? ux webe àtta papâſaguun wah*
true God?
wèrramat Jehovah?

There are not many Gods, there is only one
An. Matta ſharáou Mandoak, atta webe pâſuk wah
true God.
wérremat Mando Jehovah.

How do you prove that there is but one true
Q. *To gonje korámen ne webe pâsuk wah werremat*
God?
Jehovah?

Becauſe the reaſon why ſingular
An. Wutche waiâiewunk tohódje nanſâiewok
things of the ſame kind are multi-
aiakquíiks wútche anſéjekmuche nenar kokkôodiſh-
plyed is not to be found in the nature
ahéawk matta miſskommauwaûoân râme àrumbâu-
of for the reaſon
wunk arándoit] wutche God; wuche wajâiewunk
why ſuch like things are multiplyed is
tohodje arſôauk aiakquiiks kokkôodiſhhéauk atta
from the fruitfulneſſe of their cauſes:
wutche hokkiſſègowunk wutche wajaiwunganooas:
but hath no cauſe of
webe God matta outâhe wajâiewunk wutche
his being, but is of himſelf
uwâio pummaîewunk, webe wutche nagúm hogga
therefore he is one.
negôuche papaſaqun.

Becauſe ſingular things of
2. Newutche nanſâioaks aiàkquiiks wutche
the ſame kind when they are multiplyed, are
nenar árak nantſéjek kokkoodriſhſhahettit, achabiſ-
differenced among them ſelves by
ſohèawawk yarâuwe nàgamáuwo hoggâuwo weêche
their ſingular properties; but there
nejek nanſeas artumbauhittaw únganſh webe muche
cannot be found another God differenced
hom matta ſkôwah, unkatak Mando achabizhéan
from this by any ſuch like propertyes.
wutche yôuh ſpe chawgunſh arrâious àchabiſſewún-
ganſh [arrambâmuks.

3. Nèwutche

Becauſe its proper to God

3. Nè wutche webe mohtantammim re Jehovah
to do whatſoever he willeth; if there were many Gods they
uièein hanharroytaks, hom ſharehit Mandoak hom
might will contrary things, and one might be hindred by
ópperrewórrantammock, quah nejek hom wowotam-
another, ſo that he could not do what he
hittawawk ièan chawgun rio matta hom re kaddau-
would, which can not ſtand with the Omni-
weièatteou hom matta toukranah weeche wame keiz-
potency and nature of God.
tauwunganuk quah arrandoit Jehovah.

But may there not be many Gods: yet ſo that
Ob. *Webe hom matta ſháraog Màndoak: narraio ne*
one as the chiefeſt and greateſt of all?
paſuk negónquaſſik quah ouſſewe kerik wutche wame?

No, becauſe the firſt being muſt
An. Matta, wutſhe negónne pummáyhuad pauke
be abſolutely Supreame
mutche nàgamo utſe oúſewe quonúnguoſo [ſqon-
becauſe he dependeth upon nothing, he reſts
guoſo wutche matta rambátſênno chawgun, muche
not upon any perſon but is allſufficient to
matta howáne kachetamſenno webe wame tabbaio re
him ſelfe and to all things; and all
nagamo hogga quah wame re aiakquiiks; quah wame
things depend upon him that which is not
aiakquiiks rambatſnnetankq' chawgun nowéta matta
abſolutely chiefeſt and above all
nagámo utſe negónquaſik quah árroukáſſo wame
cannot be God.
matta hom Jehovah.

Becauſe the Eſſentiall pro-

2. Wutche Mándowáious pummáyaûwous árwe-
petties of God are ſuch as cannot be
nunqueſoûnganſh Jehovah nearrious ar matta hom

given to any more then one.
meríttonoush unkatágganak re auſe paſuk.

What are those Properties which are
Qu. *Changunſh yous arwenunguesounganſh teous mou-*
peculiar to God alone?
tantamminouſh Jehovah webe iſe?

There are many I ſhall inſtance in three which include
An. Pharítchch' nen ſwanch miſhom teous mínna-
the reſt.
mok únkatágganſh.

That all perfections are
1. Neh wame arwénunqueſoúnganſh uttámous
in him originally, and eminently as in
rame ewo negónne, quah wuna ſhí auwe arh' rame
the firſt cauſe, from which heaven and earth
negónne wajáiewunk, ten wutche keſukq' quah ôhke
and all things in them receive
quah wáme ajakquiiks rame nejek uttúmmonúmmok
what ſoever good they have that all
nauweta châwgun warréguk uttáhéhit neh wame
perfection are in
àrwejanúngueſoúnganſh uttámous rame Jehovah
infinitely the reaſon why the
wame árroukawáwe wajàiewunk to hodie pummá-
being and goodneſſe of all
yawunk quah wurrégowunk wutche wame keí
creatures is limmitted is becauſe the
higwushánnak ſachwhúngankâuwo, atta wutche wai-
cauſe whereby they exiſt hath communicated
iewund ſpe teou poummàiomúauk maugamous
ſo much to them and no more, and
youche re neiek quah matta wunk, quah
hath made them capable of ſo much
keí-heous neiek tabe àttumminúmmin youche
quah

and no more, but receiveth not
quah matta wunk, webe Jehovah matta attum-
any thing from another, but is a Spirit
minúmmo chawgun watche úkketak, webe Rash-
living in him selfe, or
shâuunk pómpemantammin nagamo ewo terre, ux
of himself therefore God is not lim-
nagamo utse negauche Jehovah matta sachwhún-
mitted his strength is infinite
gankâuwo ewo milkissewunk wame arrôukassómo
whatsoever he willeth he doeth in heaven and earth
hanharróytaks úttereen kesukuk quah okkêak-terre
his knowledge is Infinite he know-
ewo wéwaughtâuwunk wame arrôukassomo waugl-
eth all things; he heareth all the words,
tâun wame aiakquiiks; padak wame ruwâuwun-
and he seeth all the works of
ganish, quah wonaumen wame reúnganish wutche
all men in all the world his Goodnesse
wame renouh wame mittâukuk terre, ourraiéwunk
is Infinite he is exceedingly good, he goes beyond all
wame arrókassó no ousséwe werrego, arrôukan wame
in goodnesse he doth good towards
wahwó:regewúnganak terre wauhwérrerêat rak'que
all creatures, the presence of God is
wame keisheaus-hânnak, tauterêit Jehovah wame
infinite, he is every where in all the world filling all
arrôukássó no wampsin wame mittauk remássen wame
places, and goes not from place to place, as doth
ahapúmmuks, quah matta ahântse aú, arra rehit
the creatures his life is
keizhittish ánnak uppomantammewunk wame arrôu-
infinite, he is Eternal, without beginning,
kassómo, ewo muche Micheme, matta nenóuj aious,
and without end.
quah matta éakquíno.
That the true God is perfectly

3. Neh wauh wérramat Mand mh muche lonks
wa -

bleſſed in himſelfe, Alſufficient of himſelf,
waûwerrehea nâgamo utſe, Wame tabaio nâgamo
he needs not ſupply from an
utſe, matta querâuhikquo âirananamâmauetounk paí-
other, For,
uwutche, Wutche,
He knowes all things at once
1. Waughtunk wame aiakquiiks, paſſukutte
and together in all the world, without
quah nâppe wawa mittâukuk terre, matta keke-
diſcourſe by the infiniteneſſe of
tokaûanak terre, ſpe wame arroukawaûwunk wutche
his Eſſence.
cwo Pummayawuk.
He willeth moſt freely whatſoever
2. Wórrantámmo oûſſewe narraûwe chawgun
is good, and ſo perfectly that whatſoever
newêta warréguk, quah aſonkkaioûwe neh chawgun
he willeth is good ſo farre as he
werrantámmo muche warreguk, rikqueque arróy-
willeth it, and becauſe he willeth it, For
tak, quah wutche warrantámmen, Wutche Jeho-
is ſimply and Infinitely good.
vah ſaióo quah wame-arrôukowauwe werrego.

How do you prove that heaven and earth, and

Q. *Ten hom wutche korámen neh keſuk quàh ôhke, quah*
all things in them have the Originall
wame aiakquiiks rame nejek outâhhenau noujiewunk
of their being from
wutche nejek pummayawungano wutche Jehovah?
This followeth from what
An. Yowh nôskonſómo wutche chaw-
was ſaid before, for we have proved
gun arwamacup negónne, wutche nôrramana-
that God hath his being
nas neh Jehovah uttahe ewo pummâyawunk
of himſelfe, and is but one: therefore all
nagamo utſe, quah webe paſuk: negauche wame
unk

Poſtcirpt.

THere might have been much more printed concerning the progreſſe of this work amongſt the *Indians*, certified in other letters ſent from *New-England*, which would be too tedious to inſert, only the Corporation eſtabliſhed here think fit, that the following Certificate lately received (which gives an account what proficiency two of the *Indians* now at the Univerſity in *New-England* have made in their learning) be printed, which is as followeth (*viz.*)

Auguſt 18. 1658.

THeſe are to teſtifie to all men to whom theſe preſents may come, that two of the *Indians* that are trained up at the Grammer-Schoole in *Cambridge* of *New-England*, whoſe names were *Caleb* and *Joel*, were called forth upon tryall at the publick Commencement before the Magiſtrates and Elders, and in the face of the Country, and thereupon very little warning gave good contentment (for their time) to them that were preſent, being examined by the Præſident of the Colledge in turning a part of a Chapter in *Iſaiah* into Latine, and ſhewing the conſtruction of it ſo that they gave great hope for the future of their perfecting. Witneſſe

Charles Chauncy,
Præſident of *Harvard Colledge*, in *Cambridge*.